1: Junod M-5 (1895-1909) 1927 Thonga

of desolation and of sorrow. (Remember Job and compare the rite of rangela bowumba, page 194.) The *store houses, paitlanta* (Ro.), *paitlati* (Dj.), 28) are close by and are built in various forms; little huts with reed walls, when intended for the mealies, with plastered walls, when built to contain ground nuts or sorgho (*madulu* (Dj.). They are sometimes placed on a palm-tree floor resting on short poles, or they are suspended to the boughs of a

Phot. A. Borel.

The interior of a Ronga village. (Nondwane).

tree. *Pigs' kraals* (*hoko* 20) are to be found in the same region; sometimes they are placed even further in the forest on account of their offensive smell.

Mealie leaves, heaps of makanye stones, broken mortars and discarded pestles lie about behind the huts. If anyone wants to keep the place tidy, he can plant pine apples there (30), or tobacco, or Chili-pepper (biribiri). Pumpkin plants often creep over all this disorder. Flowers of European origin are sometimes seen on the hubo in the neighbourhood of Lourenco Marques, especially "everlastings", or the tropical periwinkle, Vinca rosea

247/331 (L.), with its white or pink blossoms, which have spread all over the coast.

Having now finished our first general inspection, let us add some details about the huts and the open places in the village.

342/784 The hut, the construction of which we shall describe later on, (Part IV) has an opening (nyangwa) of variable dimensions closed by a door. In some parts of the Gaza country it is so small that one must positively crawl to enter it. Everywhere one must at any rate stoop low (korama). As regards the *threshhold* (ntjandja wa shipfalo), it is not taboo to step over it. The headman's threshhold however is dreaded because it was treated with medicines when the hut was built, so it is taboo to sit on it ; these powerful medicines might do harm and 342/354 even cause death. In the middle of the black clay floor is a kind of raised circle, in the centre of which fire is occasionally lighted in winter on account of the cold. It is the interior *shitiko*. Cooking may be done here if it rains ; glowing embers sometimes remain on it during the night and numberless babies have been burnt to death by falling into the fire while their mothers were 513/853/841 sleeping. On the left, on entering, is the sleeping place (shilawo) of the wife, on the right that of the husband. They both however generally spread their mats on the right and sleep beside each other. It is only during the tabooed periods (menses, nursing), that the husband must keep to his own particular side (p. 188).

353 The back of the hut is generally occupied by the big basket (ngula) in which clothing and seeds are kept. This spot is called *mfungwe*. In the roof *(lwangu)* are fixed or suspended various articles : ears of sorghum or millet, cobs to be used as seed at the next sowing, assagais, sticks and knobkerries etc., and against the walls one frequently observes rough drawings made with white clay, or, in the vicinity of towns, chromos of Queen Victoria, Edward VII, or Don Carlos, as the case may be!

361/351/562 The hubo and the bandla differ from each other. *Bandla* is a Zulu word which has supplanted the Ronga term *shisiso*, viz., "the place where one finds shelter from the wind." Men light a small fire there to warm themselves. They also eat together